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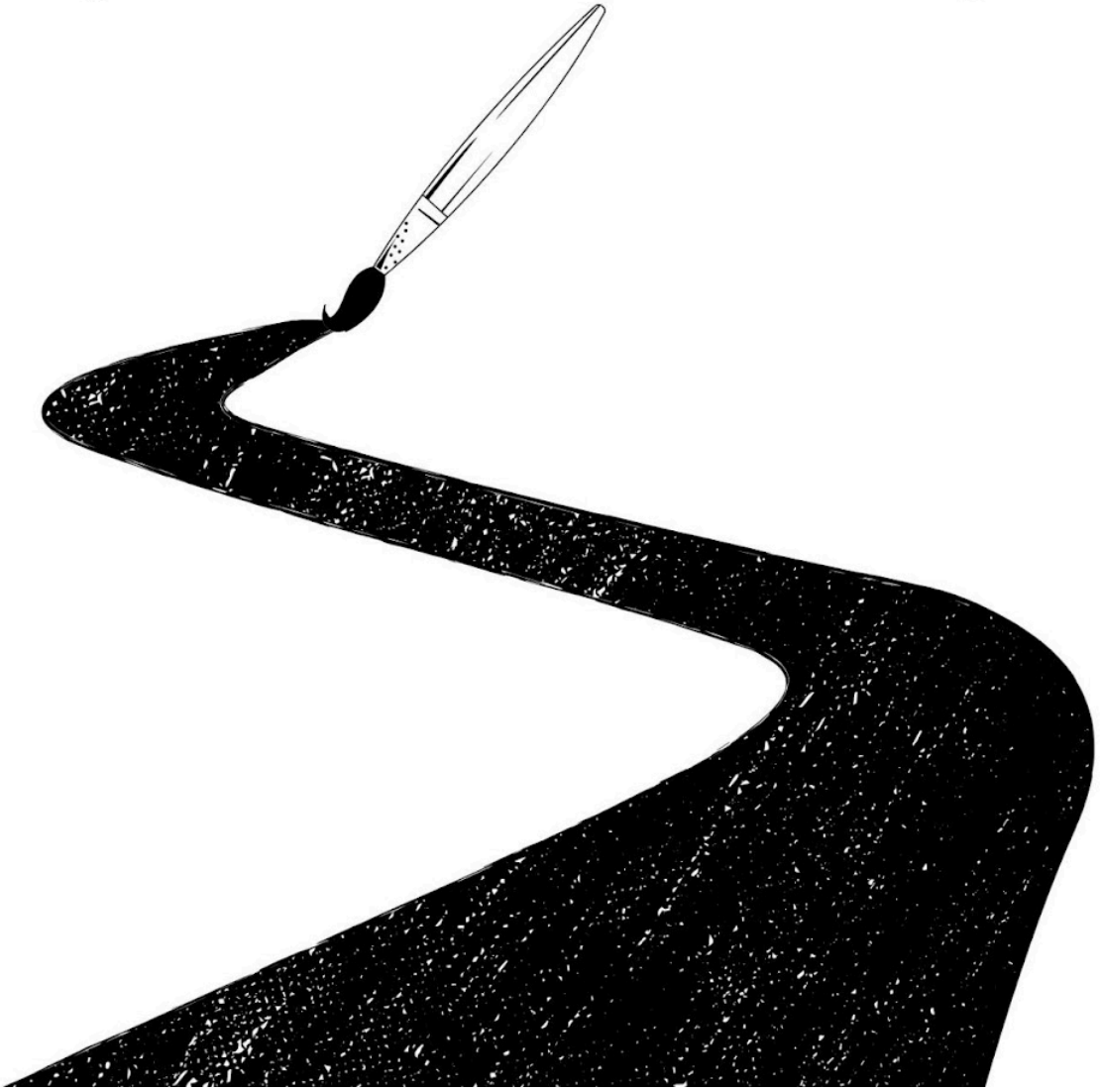

*****TOWARDS THE TRUTH (AWAKENING)*****

David is the prodigal son of a billionaire family.
In a world of artificial friendships and self-interest around him, living a life of constant entertainment, pleasure, and indulgence without doing any real work, he feels a deep unease. Unable to understand what it is, he lives with this restlessness until one day he goes on safari in the Serengeti with his friends. After three long and difficult attempts, a lioness catches a young antelope. Just as she is about to feed her cubs, who have been hungry for days, a large male lion, who had been lying motionless for a long time, confiscates the prey, leaving the lion cubs to be content with very little meat.

At that moment, he remembers an incident from his childhood. His father forcefully seized the property of a vulnerable family. As a child, this event disturbed him, but he neither had enough experience to analyze it nor the power and freedom to prevent the wrongdoing.
Memories of his mother's immoral behavior within her high-society life come to mind. Then he looks at his friends around him; their artificiality flashes through his mind like a film strip as he looks at each of their faces.

Suddenly, he starts to feel suffocated. He sits down, closes his eyes, and begins to think deeply. He tries to analyze whether there is a connection between his long-standing inner unease and these memories. Although he doesn't understand exactly what it is, it is evident that he feels discomfort from his surroundings filled with artificiality and cruelty.

After the safari, they return to their homes and their fake lives. David is invited to a party the next day. Although he doesn't want to go, he is forced to attend due to his friends' insistence.
Seeing the disgusting behavior at the party makes him feel like he's suffocating. He runs outside to catch his breath as quickly as possible.
Taking deep breaths, he immediately decides he needs to get away from there.

In the darkness of the night, he calls a taxi to go home. When the taxi arrives, just as he is about to get in, he thinks he doesn't have to go by taxi, pays the fare, and decides to walk, both to get some fresh air and find an opportunity to think.
As David starts walking, he realizes that his solitude at that moment brings him relief.
When he wonders why, he understands that the solitude relieves him because it saves him from the fake, disgusting crowd.

Now sure that the fake world bothers him, David, as days pass, slowly enters a search for a new world with the desire to change his surroundings.
*During this search, an article titled "**ARE YOU SEARCHING FOR MY TRUTH**" on a website catches his attention, and he begins to read it.*
The text goes exactly like this:

Have you noticed the fake smiles, the false friendships in your world?
Then pursue your awareness. Tear down your fake world and build a sincere and real one in its place. Plan this world well before building it; first, be real and sincere yourself, then build your friendships upon this.
***WARNING:** You will suffer greatly, face many troubles and hardships to build your new world. Most importantly, this path will be very, very long. As a bonus, you will find peace while living and happiness after death.*
Now, if you have the courage, press the start button.

After pressing the start button, a detailed registration form appears, requesting personal information such as his photograph, hobbies, and phobias, and he registers.

A message arrives at his email address.

*****Subject**:** Your registration has been successfully created. Think carefully about where and how you will begin.*
Sincerely, gsm +14xxxxxxxx8
David hasn't understood anything; okay, the path was difficult and hard, but why is there a start button? Okay, it's there, but shouldn't pressing start mean it should begin? Is it just a registration form? Shouldn't there be a guide and instructions after registration? Is this why I registered?
He asks himself these questions in deep confusion. On the other hand, he starts thinking about where to begin.
The phrase in the text, "first, be sincere and real yourself," what does that mean? All of this is so strange and absurd to David that, even if he doesn't understand it, it's equally mysterious and attractive.
But where does the attraction and mystery of absurd things come from?
Besides, I am already real and sincere; I am me, not someone else, he starts answering the questions with strange assertions. These must just be word games, just perception manipulation.
He dismisses the thought of being someone else and considers it a populist website.

The next day, he has breakfast and goes to the park for a run.
He is both running and thinking that he needs to build a new social circle. At that moment, he sees a beautiful woman running on the other side of the path, listening to music. He starts running on the same side, slightly behind her. After a few hundred meters, the woman stops running and sits on a bench.
David sits next to her to strike up a conversation and asks about the music she is listening to.
The woman says she is listening to Mozart's 5th symphony, classical music. Although David doesn't like classical music at all, he resorts to his extensive historical knowledge to impress the woman.
He states that he loves classical music very much and starts giving historical information related to Amadeus Mozart.
Shortly after, the woman takes out her cell phone, goes to the site named www.gercegimiariyorsun.com, and presses a cancel button there. Then she says, "Take it easy," and leaves.
A short while later, a message arrives at David's email address. The sender is the site named "I search for my truth."
The message content states that his membership has been canceled. We wish you success in your life.
Upon this, he immediately tries to apply to the site again but finds he is blocked.
He calls the contact number on the site but cannot get through.
Then he remembers there was a GSM number in the first email address that arrived and calls that number.
The voice on the other end is an elderly man.
- Hello, yes?
- I am David Fisher, who am I speaking with?
- Sir, does it matter who you are speaking with? What is important is why you called.
- Uh, I wanted to talk to you face-to-face about a matter.
- What is the subject?
- Related to your site.
- Alright, Mr. Fisher, please come on Sunday at 14:00. I will send you the relevant address.
- Thank you.
- Have a good day.

After the conversation, the address arrives as a text message to his phone.
It's Tuesday; Sunday is still far away, but David was impatient.

Firstly, why was his membership canceled? Because he is the heir of a very wealthy family and a respectable person. No one can reject him. He must learn this. This curiosity and resentment gnaw at him for 5 days. Actually, it's just a simple site, not important at all, but David cannot be kicked out from anywhere; it's not anyone's place to do so. Finally, Sunday arrives. Although he tries to control the anger and resentment he feels for a simple site inwardly, his impatient waiting for Sunday is actually a sign that he cannot control this anger and resentment. It might seem ridiculous for a person to harbor so much resentment for a site, but the issue is actually not the site but being rejected, unwanted, and excluded. Unfortunately, humans think they have a right to everything. David has his breakfast, cancels all his plans, and sets off at 10:00 am. When he reaches the address, it is 11:15. The address he arrives at is an empty plot of land. He gets out and walks around the land a bit. He understands from the hoeing and plowing marks that this place is set aside for planting. Impatiently, not knowing what to do, David cannot make sense of what he sees. "What is this place like?" he wonders, trying to understand what kind of situation he is in. Then, he got into his car to escape the heat of the sun and started counting the minutes.
It was 13:30, and neither a person nor a car was in sight. Thinking that someone had deceived him, he decides around 13:45 that he can't wait any longer and turns back. He starts his car, gets on the return path, goes 50 meters, notices a car arriving, and stops. He turns back and parks again next to the empty land.
A man in his 50s gets out of the arriving car and walks towards David's car. Meanwhile, David also gets out of his car.
The arriving person:
- Mr. Fisher, welcome. What can I do for you?
- Uh, I registered on your site, but my membership was revoked.
- Yes, so?
- I wanted to find out why I was removed.
- What was your first name?
- David.
- One moment.
he says and makes a phone call.
- Could you check why David Fisher was removed from membership?
After receiving the answer from the other side, he says "Okay, thank you," and hangs up.
He turns back to David.
- Mr. Fisher, the reason for your membership removal is that you deceived yourself and us.
- What do you mean? What did I do?
- Mr. Fisher, if you cannot understand how you deceived us, then your membership on our site is meaningless anyway.
- Okay, but can't you tell me what it is?
- Look, in our text before the START button on our site, we said first be true and sincere to yourself, yet on the very first day after you pressed the button, you claimed to like classical music to someone you wanted to meet, even though you don't.
*- Is *that* the reason for removal?*
- Yes.
- So, you removed me for such a simple, unimportant matter?
- Mr. Fisher, your viewing this as unimportant is itself a sign that we can contribute nothing to you.
- Okay sir, then this will not happen again, make me a member again.
- Look, under these conditions, I repeat, we can be of no contribution to you, don't insist.
- Let me decide if there will be a benefit, you just make me a member.
- Mr. Fisher, what is unimportant to you might be important to us. We cannot be two-faced just because you evaluate it that way. Therefore, let's close this topic.
- Look sir, I can be included in your VIP membership; finances are not an issue for me.
The old man smiles and says:
- Firstly, we do not have VIP membership. Could you tell us why you insist so much on becoming a member? There are so many sites, why us?
- Well, I find your site interesting and important.
- We do not associate with dishonest people. Have a good day.

says the old man, shakes David's hand, heads to his car, takes out a shovel and hoe, and leaves them on the empty land. David, in the shock of rejection, remains frozen there for a while and starts watching the old man.
The man then unloads saplings from his car. He starts planting them one by one. About half an hour later, David pulls himself together and returns home.

That night will be very difficult for David. He will search for answers to the questions posed by a man whose name he doesn't even know, but will he find them? Even if he finds them, will he be able to accept them? Even if he accepts, will he be able to do what is necessary? If he does these things, what will happen to him?
The mind games begin, and he constantly thinks about the event, trying to analyze and resolve it. So, there was actually no difference between him lying to the woman and what his fake friends did to him. In that case, how would he explain doing something he despised? Even more importantly, while the old man understood the significance of this despicable act, David had tried to convince him it was unimportant. Afterwards, while explaining the reason for insisting on site membership, he thought about his lies and pretenses and said, "Oh dear, my mind is all mixed up."
Whereas, how easy it was to accept his mistake instead of defending it. But why hadn't he done that? The answer was that he wanted to present himself as someone else.
When he realized this, he understood the meaning of the question he found strange and absurd on the day he registered: "How can I be real? I am already me, not someone else."
That's when he also understood why the old man had smiled at his explanation.
Actually, the old man's words from the very beginning, "you deceived yourself and us," were true. He had reached the truth. The man was right; the 'search for your truth' site could help when you were searching for the truth. If you didn't search, it couldn't contribute.
What a sad situation it was that for years, people in his entire world had deceived him and themselves, and he had become like them, wasting empty years.
He had to find a way to convince this man because there was an incredible reality to learn from him. How surprising and unbelievable reality could be, which in itself was astonishing.
Whereas perhaps ninety percent of humanity lived within this paradox, this reality being so unbelievable and surprising. Not believing in the truth is actually sadder than finding it surprising. For this percentage of the human population to live unaware within this fakeness and lies is to live in the Matrix without even needing the Matrix to be programmed. Neo can end the Matrix program and save the world, but David's task is harder than Neo's because there is no program here. Besides, it's not even certain if David will be one of Neo's candidates; first, he needs to awaken in the true sense, then we will look at the rest together.
Thinking all night about how to convince the old man, David concluded that calling him again wouldn't be right.
He considered what he could do and made some plans. The most logical among them was to win the person's favor without disturbing him. To do this, he would go to the same place next Sunday at 14:00, as the old man had arrived exactly on time and programmatically with tools, clearly a planned person who apparently set aside that time for planting saplings; he should try his luck. Now, the issue had moved beyond the resentment of being rejected from a simple site. It was about benefiting from this man in the path of learning knowledge, meaning truth. Like a teacher, a pioneer.
For 7 days, he planned how to act, rehearsing and telling himself repeatedly. Each time he said this: definitely do not lie.

The time had finally come; on Sunday, David had breakfast and set off with great excitement. The land he arrived at with excitement was empty again; it turned 14:00, but no one came or went.
He waited for about an hour, but no one came. He turned back. He had waited impatiently for a week in vain.
What should he do? To pull himself together, he took a shower and made a hot coffee. Wondering if there was a problem with his analyses, he thought everything through from the very beginning. First, he returned to the text on the site.

Have you noticed the fake smiles, the false friendships in your world?
Then pursue your awareness. Tear down your fake world and build a sincere and real one in its place. Plan this world well before building it; first, be real and sincere yourself, then build your friendships upon this.

The first thing in building the new world was planning. Here he had made a mistake, acting hastily and impatiently every time.
So how should he have planned? He remembered the phrase from the phone conversation with the old man: "who you are looking for is not important, but what you are looking for is."
Actually, if the reason for searching there had been to truly reach reality instead of the resentment of getting into the site or the anger of settling scores, the situation might not have turned out this way.
His emotions caused him to act without planning.
Okay, he was starting to figure things out a bit.
Wasn't the lie he told the girl he wanted to meet also due to his emotions?

Both the righteous pride of being able to understand some things makes him happy, and the realization that he lived devoid of the knowledge gained in these two weeks throughout his 30-year life creates regret and astonishment.
The main thing is to take a step. Even taking this step late is very important.
From now on, his life will be about continuous development. But what will he do without a teacher?
Should he go to psychologists for personal development? He should think carefully. They are experts who have learned the science of this work, have licenses, i.e., diplomas, but wait a minute, if they possess this awareness, why do millions of people who consult them still live in their old fake worlds? No, impossible, there must be something beyond psychology, or those who learn that science learn it incompletely. After all, the results are obvious. Well, does this science have a name, a doctor, or I don't know, a teacher? He starts searching the internet, researches for days without leaving the computer, but cannot find anything related to what he is looking for. Okay, psychology has many things like being at peace with oneself, but they are all related to having a good life. Whereas the text didn't mention a good life; on the contrary, it said things like you will suffer greatly. Psychologists advise people not to worry themselves. Isn't it very strange that there isn't a science for such an important issue?
If there were, it could only be philosophy. Was the old man perhaps a philosopher?
Well, why aren't there philosophers instead of psychologists? This is very strange because I think philosophers are the ones who can contribute most significantly to society.

Are politicians too ignorant to see this, or is it because the philosophical way of life necessitates politics, not just policy, so the issue is only the interests of 3-5 politicians and the business world connected with them? Alas, alas, has humanity been enslaved to this extent? David, thinking this, felt a bit strange as this crucial and vital information zigzagged back and forth in the storm in his brain, circulating through his veins in a short time.
Because perceiving these things quickly was a good thing, but on the other hand, the conclusions drawn from these thoughts showed what a swamp humanity was in.
Now, he will try to research philosophy according to his plans. But there is a very important thing: he must reach the old man somehow. Because philosophy is an ocean of knowledge, and learning the right and wrong in it from someone other than him seems difficult.
Since there is no profession called philosophy anymore, he cannot get consultancy. That's why he will go there every Sunday at the same time, prove his sincerity, and try to become his student. This is so important because he has accessed volumes of real knowledge from his short text and brief conversation.

Now, having determined his path, David goes on Sunday for a few weeks, but the old man is not there. Meanwhile, he himself is doing research related to philosophy.

Another Sunday comes. As he is about to set off again, having realized he spent a few hours there completely empty-handed for several weeks, he goes to the garage to get a shovel and tools to occupy himself with something. He also stops by the agricultural store on the way, gets information about saplings he can plant, and buys a few saplings upon recommendation. He arrives at the land around 14:00 and starts planting the saplings from the back of his car. A few hours pass, and the saplings in his hand are finished.
He sets off on the return journey. Exactly 2 weeks pass like this. Actually, a bit of exhaustion had set in. It had been almost 5 weeks since he started going, and his hands were empty. Okay, he had been planting saplings for the last 2 weeks and actually started to enjoy it a bit, but pushing this matter too hard also started to seem a bit meaningless. After all, it was uncertain whether he would come or not. Even if he came, who knows how many weeks would pass. On the other hand, he couldn't see any other alternative on this path to reality. Caught in this dilemma, another week passes, and it's Sunday again. Having breakfast and going to the park for a run, David sees the woman from that first day during his run and decides to go one last time. He returns home, takes a hot shower, gets the saplings, goes to the land, and starts planting them. Just then, not much time passes before he hears the sound of a car.
He turns towards the sound. The car stops, and the old man gets out.
Seeing him, David's eyes light up with joy. The old man takes his own saplings out of his car, comes over, and starts planting. A pang of disappointment forms inside David. Because he hadn't shown any interest in him. But he should expect him to be convinced eventually. Because he is aware that he has no other alternative. Sincerity is necessary to convince him, and sincerity will be shown through actions, not words. This means waiting for the first step to come from the old man; convincing such wise people with words is very difficult.
David continues planting his saplings without changing his pace and finishes. Then he sits in his car and waits. He hopes the old man will finish his work and talk to him. The old man finishes his work, approaches David's car, and tells him to come again next week. Hearing this, David says,
- Yes, sir.
The next week he comes again, the old man comes again, a day passes without them talking to each other, and this continues into the 3rd week. As David plants saplings, the old man's car arrives again. This time, the old man has come with more saplings than usual.

He starts bringing the saplings he unloaded over to David's side. After piling all the saplings there, he approaches David with one sapling and says,
- Not every sapling grows in every soil. The most suitable for this soil is pine.
- If we want the sapling to become a tree, we need to plant it in suitable soil. If a rich life is a type of soil, it can only be desert soil. Because wealth is built on self-interest, sharing is minimal. Sharing is love. In the desert soil, cactus grows.
- Do you know why other trees are scarce in the desert?
- No, sir.
- Because there is little rain in the desert. Why is there little rain? Because there are few animals to share with. Rain is like love; it increases as it is shared. If you are a cactus, don't be sad.
- Cactus also shares water, meaning it shares love. But first, think, were you able to become a cactus?

After these words, the old man gets into his car and leaves.
David finishes the saplings while filtering the words he heard from the old man.
He returns home and thinks about what was said. What he could derive from such meaningful words is this: If cactus shares love, then there is no such lifestyle in his own life.
At that moment, he realizes there is a way to convince the old man. Because the old man had asked him a question. Every question has an answer. Since the old man emphasizes reality and sincerity in his writing, a real and sincere answer could convince him.
He thought and smiled because he had found the answer.

The next Sunday, he sets off, stops at the botanist on the way, and buys a cactus sapling.
He goes to the land and waits impatiently for the old man.
When the old man gets out of his car, David goes up to him, gives him the cactus sapling in his hand, and says,

- I am a cactus sapling, I want to become a tree, I need a farmer to plant this, and I think that farmer is you.
The old man smiles.
- Then let's plant this sapling and see if it takes root, but this cactus cannot be planted in this soil, follow me.
he says, gets into his car, and drives off. David follows him.
The old man proceeds towards a region on the state border. After about a 2-hour journey, they arrive at a very beautiful place in the middle of nature. Getting out of the car and observing the surroundings, David counts a total of 12 cabins. Although the environment is natural and beautiful, it is equally primitive; it seems the cabins are built simply. The old man plants the cactus in his hand in an empty spot in front of a cabin and says,
- Now the sapling is planted; planting it is from us, making it grow is from you. Be careful so the sapling takes root.
- Yes, sir.
As the old man walks towards a cabin, a man in his 40s approaches David from another cabin.
- Welcome, I am Kumar Sitara.
- I am David Fisher.
- Did the old man plant a cactus for you?
- Yes.
- Isn't this an interesting place? Let me show you around. Meanwhile, you must have questions; I will answer what I know.
- Actually, I have a lot of questions.

- Okay, you can ask whatever you want. By the way, there are 12 of us here including the old man, with you, we are 13. Each cabin belongs to one person. You can stay in my cabin until yours is finished.
- Uh, what is this place? Why are you here?
- You can look at this place as a school. We are looking for what you are looking for.
- What is the old man's name?
- No one knows his name. To everyone who asks, he says focus on the meaning, not the form and names.
- There are lessons every day from 9:00 to 11:00 am.
- Okay, Kumar, where are the others right now?
- Some are at home, some at work, some in their cabins, some working in the forest.
- Does everyone stay here regularly?
- No, those whose situation is good stay here. Only one person stays at home and comes to the cabin on weekends.
- When you say situation is good, do you mean everyone except one person is rich?
- Rich, you mean?
- Meaning in terms of money, possessions.
Kumar laughs heartily and says,
- Soon you'll understand what wealth means, I think. Come on, let's gather some wood. It's getting dark, we'll need it for the fire.
Although David has occasionally gone on nature trips, he has almost no knowledge about survival in nature.
As they head towards the cabin in the evening, he waters the planted cactus sapling a bit; after all, it represents him, and he is responsible for it.

In the morning, they have breakfast together and go to the old man's cabin. The other 10 people have also arrived; they are all from different countries, creating an atmosphere reminiscent of the United Nations.
He meets each of them one by one. The old man takes them fishing and starts explaining things along the way.

- There are two types of fishing. The first is fishing alone. Those who fish alone are responsible for their catch and for nature. The second is fishing together. They have responsibility towards nature, the fish, and the team members. Responsibility towards nature and the team members is known. Responsibility towards the catch, for example, is that fishing should not be done for pleasure. Because this disrupts the balance.
- There is a balance established in nature. Einstein's saying, "If bees disappear, humans will disappear in the following years," also underlies this balance phenomenon. This is the most important element of life and existence. Well, let me ask you a question: how was this balance established?
At this point, a Japanese man named Makoto answers.
- Of course, evolution.
- Well, do evolving creatures have the perception to calculate this? Consider humans, perhaps the only conscious beings among living creatures, disrupting the ecological balance even as they evolve. Environmentalists constantly warn. If even the only conscious being cannot establish this balance, do you think other creatures can establish such a balance? Balance is not just a matter related to matter; it is essential within concepts and meanings. The reason for the disruption of both the natural balance of our world and the balance within humanity is our unawareness of the power that establishes this balance. All our education and branches of science based on this power...

...is due to us not establishing them outside of it. This is exactly where Mr. Fisher's question about why there are psychologists where philosophers should be comes in.
Hearing this, David's eyes pop wide open. What! Just a minute, just a minute, what is this!? How is this possible!? Am I dreaming? he is stunned, his brain seemingly collapsed within a shockwave. As everyone turns their heads and looks at David, the old man continues.
- David actually asked a good question. If humans had asked these questions and reached the right answers, instead of the current chaotic world full of wars, we would have a more peaceful, natural world where love and respect reign instead of hatred and self-interest. Think carefully about these things so that tomorrow we can continue with understanding. Now, let's just catch enough fish to eat and return to our cabins.
David, still unable to recover from the shock, fishes for a while. They catch fish and return to the cabins.
As they return to their cabins, Kumar says to David,
- You asked a good question.
- But I didn't ask the old man that question; I asked it to myself alone at home a few weeks ago at night.
- Ah, I understand that issue.
- What? Which issue? I told you I asked myself the question when I was alone at home, I didn't ask anyone else.
Kumar smiles and says,
- I understand, you are experiencing it for the first time.
- Experiencing what for the first time?
- The extraordinary thing, according to you.
- What, so it's normal for you?
Kumar is silent for a few minutes and then says,
- Okay, let's ask the old man in class tomorrow whether this is normal or not. Meanwhile, pay attention to the cactus sapling.
David gives the cactus some water in great astonishment. They go to the cabin and eat the fish they caught. They go to bed, but is it possible to sleep amidst this astonishment?
He tosses and turns in shock and astonishment all night until he falls asleep.
Finally, morning comes. Kumar prepares breakfast and wakes David up for breakfast. Kumar asks,
- Were you able to sleep comfortably at all last night?
- Yes, but I still haven't gotten over the shock of yesterday's event.
- This is normal. Everyone who witnesses something extraordinary that they haven't encountered before feels like you do.
- Well, does it happen to you often?

- Witnessing such things multiple times makes it seem quite normal to me.
- Well, how can he do that?
- I don't know.
- Well, didn't you ever ask?
- I asked, but each time he advised me not to get hung up on unimportant things.
- Unimportant?
- That's what he says.
- Very strange.
As lesson time approaches, they head towards the old man's cabin. Everyone is gathered there again.
The old man says, "Come on, youngsters and not-so-youngsters, if Mr. Fisher has decided to stay today, let's cut wood for his cabin."
- Yes, Mr. Fisher, what do you say?
- Uh, yes, I want to stay.
How could he not want to? It's a world full of surprising mysteries, plus the people are harmless, even helpful to each other. A sincere environment and sincere people.
They set off. Meanwhile, Kumar says,
- Sir, David was surprised by yesterday's event and asked me if it was normal. I told him let's ask you.
- Which event?
- The philosopher question he asked himself.
David felt a little awkward, embarrassed, and blushed.
Upon this, the old man says,
- Firstly, one should never hesitate to ask any question, otherwise how can we learn? Secondly, it's normal for a person to be surprised when they experience something outside of their usual experience. Because it's the reflex of the inner voice saying, "I hadn't seen this or didn't know about it," that causes surprise. The question, however, is actually this: how correct is the meaning we give to what we know or see? For centuries, these things considered extraordinary were first seen among Buddhists, then Christian saints and holy women, and later among Islamic mystics in different forms. Actually, the most significant ones are much more orderly things like Moses parting the Red Sea or Messiah Jesus raising the dead. The power that establishes the balance we talked about yesterday, anyone who understands it even a little wouldn't be surprised if they experienced it for the first time. The reason is this: That power is a power beyond humans and nature. People, in the theories they made in the name of science, mostly based them on material values because they did not see this power. Due to these mistakes, science has generally refuted its own theories and continues to refute them. For example, consider the claim that human history spans millions of years, that space was infinite until the 1920s, and the absolute acceptance until the 2000s that nothing could come from nothing. With the acceptance of the Big Bang, the view is that space is not infinite but expanding, and the definition of the Big Bang includes an explosion from nothingness. Or consider the complete refutation, one by one, of the laws of classical physics accepted as absolute until yesterday, and the acceptance of how the butterfly effect influences balance when viewed from the perspective of quantum physics. Despite this, the fact that a supernatural power is still not officially accepted in scientific literature affects theories.
Sofia, a student of German origin studying physics, interjects right here:
- Well, if this supernatural power is the God we understand and you describe, what is the reason for churches, mosques, and synagogues having an attitude that hinders the development of science? Like the killing of people like Galileo by the Inquisition court.
- Priests in churches are not representatives of Christianity, rabbis in synagogues are not representatives of Judaism, and imams in mosques are not representatives of Islam.
- How so?

- This is our real problem that distances us from the truths. The difference between perception and meaning. Churches, mosques, and synagogues are just places of worship. The clergy there cannot speak on behalf of the Creator, issue judgments, or even establish courts. They are only görevli (responsible/assigned) to inform people about what they understand from the holy books and to assist with worship. The unnecessary authority and perspectives that Christians in the past, Jews still, and Muslims later gave to their religious scholars caused these things to happen, and they still happen. People understood their rulings and desires as if they were the rulings and desires of the creator, first becoming tools for their oppressions, and later realizing their mistakes. This time, they distanced themselves from religion and the creator as if these mistakes were the fault of religion and the creator. Whereas the creator addressed every human, sent them books; people didn't even try to read and understand them, they didn't engage with their Lord. They only engaged with religious scholars. This caused materialism.
- Well, what contribution would accepting God make to science?
- If physicists read and understood the Holy Books, they would understand that the Creator created from nothing and wouldn't theorize that nothing can come from nothing. If an astrologer read and understood the Quran, he wouldn't say space is infinite when the 47th verse of Surah Zariyat says: 'And the heaven We constructed with strength, and indeed, We are [its] expander.' Or if Darwin had understood the Messiah saying turn the other cheek, he wouldn't say survival of the fittest allows the strong to live and the weak to die. Religion is not against science, but science is against religion. Then David's question about needing philosophers instead of psychologists would become irrelevant. Every psychologist would already be a philosopher. Just seeing the known aspect of this considered question as supernatural and admiring the one who knows it is like giving excessive value to the religious figures we just talked about. Actually, the thing worthy of admiration is not the one who informs but the One who is informed about. The informer is like a postman; the informant is the owner of the knowledge. The one informed today could be someone else tomorrow. If it is understood that the extraordinary power is capable of this, then it becomes normal for it to be revealed to anyone, and then we find the answer to the question of whether this event is normal.

The conversation ended, and a portion of the logs and wood for the cabin has been gathered. These are taken near David's cactus. Then everyone disperses. David looks at his cactus; it seems to have grown a little in two days. He takes care of the sapling's needs again.
He goes to Kumar's cabin. While having dinner with Kumar, David asks:
- Kumar, what religion is the old man, I wonder?
- Even though I've been with him for a long time, I haven't figured it out either. His teachings include discourses from all the Holy Books.
- Have you ever seen him go to a church, synagogue, or mosque?
- No, I've never witnessed it, but he spends a lot of time in his cabin; I think he prays there.
- Very interesting. Or is there a new religion we don't know about?
- Based on what I've learned from the old man's teachings, which I fully accept, the important thing is that the religion is true, whatever its name may be. Is there a creator? Yes. Whether they call him God or Jehovah, the essential thing is His existence. I think what's important is trying to understand this existing Creator. And the way to do that, I believe, is to examine all the Holy Books. The old man constantly reads the Old Testament, the Gospels, and the Quran.
- Well, what religion are you?
- Now, based on what I've said, asking this question is actually quite absurd, but let me explain in a way you can understand. I am Indian; where I come from, there are Buddhists, Hindus, Muslims. My family is Hindu. As for me, if the creator mentioned is the god of Hindus, then I accept Hinduism; or if he is the god of Muslims, then I am a Muslim; or if he is the Jehovah of the Jews, then I am a Jew; or if he is the god of Christians, then I am a Christian.
- But in our Christianity, there are 3 gods. How will you know which one it is?
- How so?
- Father, Son, and Holy Spirit.
- Can you explain these to me?
- I don't know very well either, but what we are told is that the Messiah is the Son of God. The Holy Spirit is God making His own presence felt in humans.

- So, I didn't quite understand, but if there are three gods, it seems a bit confusing to me. In that case, for example, the god you call Father could kill you if he wanted, right?
- Yes.
- Well, what if the god you call Son doesn't want you to die?
- Hmmm, I think they wouldn't oppose each other.
- Then wouldn't the Father's and the Son's own desires be limited? God cannot be limited.
- Yes, I had never thought about that.
- I think it's not like that, because the old man constantly talks about the Messiah in his conversations, saying he is a very yüce (sublime/great) person. If your religion were wrong, how could the Messiah be such a yüce person? He even said today, he even raised the dead.

...raised. I think the ones who told you misunderstood. Well, have you ever read the Gospel?
- That matter is actually a bit complicated.
- How so?
- There are several types of Gospels.
- What?
- We don't know.
- I mean, I don't want to imply anything, but how can God's book be different within the same religion? Maybe they are books attributed to Him, written later. Are you sure it's the Gospel?
- Yes, that's what they say.
- Ultimately, if one is the true Gospel, the others are fake. Maybe they are all fake. But despite what you've described about 3 gods and multiple Gospels, I believe the Messiah is someone related to the Creator. Maybe not God, but His son, perhaps His representative prophet, or a saint close to the creator. In any case, according to the old man's explanations, he is not an ordinary person, and on this matter, the old man's words have always shown me the right path for all these years.

This long conversation lasted until the late hours of the night. It was time for sleep, and they went to their beds. After a good sleep, they woke up in the morning, had breakfast, and it was time for the old man's lesson. David goes back and forth between asking and not asking the old man about the issue he discussed with Kumar last night. Ultimately, he doesn't want to believe his own religion is wrong, but on the other hand, if it is wrong, he doesn't want to live in doubt within a false faith.
The Old Man:
- Come on, let's go gather the remaining logs needed for David's cabin.
As the old man walks ahead with his students behind him, he stops for a moment, bows his head, stands silently for about 5 seconds, and then turns back.
- David, is there something you wanted to ask me?
David, startled:
- No, sir.
- Okay, Sofia, is there something you wanted to ask?
- Yes, sir, actually I have a question. I thought a lot about what you told us yesterday, and you said that the creator addresses us and sent books, but we didn't engage with him by reading them. You were right, even though it hurt me deeply. But I have a problem like this: I am a Christian, and there are multiple Gospels mentioned to us. Which holy book should we read?
- We don't have an issue like evaluating people's religions, distinguishing right from wrong, or criticizing them. Ultimately, religion requires belief, and that is in your heart. Read them all, evaluate according to what resonates with your mind and heart. Just read them; if you read, your mind and heart will guide you. The common point of all religions is the existence of one creator. Focus only on that, not on things like mythology...

.polytheistic religions add other gods. There cannot be other gods because more than one god means chaos, whereas we always talk about balance. If you understand balance, you will also understand that there is only one creator. Even if you say you are Muslim, Jew, or Christian, if you essentially believe in more than one creator, you are none of them. The name of the religion doesn't matter; what matters is the meaning. Whatever meaning you give to your god in your mind and heart, that is the creator you believe in. So, if you have a conception of a god that accounts to, opposes, or allies with another deity, saying you are Christian doesn't make you Christian. Of course, by Christianity, I mean the religion brought by Jesus the Messiah. But the Christianity explained to you is different.
- But don't we have 3 gods?
- According to what is told, some Christians think there are 3 gods. When the religious scholars who say this are asked, they say God is one, encompassing the Father, Son, and Holy Spirit. This might be an attempt to explain what they couldn't understand. After all, there is someone born without a father who brought divine messages in God's name, and on top of that, performed many miracles. The most logical explanation seems to be that his father must be God.
- What is your opinion on this matter?
- Perhaps I haven't understood it either, but the most logical explanation for this matter, in my view, is the Quran's explanation. In the Quranic verse Nisa / 171: 'O People of the Scripture (Christians and Jews): Do not commit excess in your religion or say about Allah except the truth. The Messiah, Jesus, the son of Mary, was but a messenger of Allah and His word which He directed to Mary and a soul [created at a command] from Him. So believe in Allah and His messengers. And do not say, "Three"; desist - it is better for you. Indeed, Allah is but one God. Exalted is He above having a son. To Him belongs whatever is in the heavens and whatever is on the earth. And sufficient is Allah as Disposer of affairs.'
This actually explains best how he was born without a father and the spirit that Christians refer to as the Holy Spirit. Here we are drifting away from the most important thing. Faith is personal to humans. Naming a religious understanding is only to distinguish its attributes. It's not for grouping or creating enmity. Like human names, whatever the name, it's human. I believe true believers are 'mumin' (faithful). None has superiority over the other, at least in the Creator's sight. Perhaps the Creator has favored some over others regarding worldly blessings. True superiority lies in devotion to Him. Just as Jesus the Messiah, Moses, and Muhammad were devoted to Him, they are among the most superior humans. We, however, have taken other religions as enemies, constantly...

...we have fought. Whereas, what harm is there if Hans is Christian to Muslim Ahmed, or if Ali is Muslim to Jewish Solomon? If they are on the wrong path, the owner of the religion, meaning the Creator, will hold them accountable. We are not the owners of religions, but their followers. The reason underlying our enmity is our arrogance (kibr).

The missing logs needed for the cabin are now gathered and moved to the assembly area.
All the materials are now complete, and the cabin is ready for the construction phase.
Although all the materials for David's cabin are ready, today's conversation has deeply affected him. He is in a strange situation regarding some things he has believed in for years. Although the old man mentioned that the religion was misunderstood, not wrong, all his explanations were unfortunately very logical. This was a very bad situation because a religion you thought you believed in since childhood is being explained differently to you by a person you believe to be wise. It's also possible that the different denominations within Christianity actually stem from such misinterpretations.
The existence of several Gospels is another issue. On one hand, he believes the old man, but on the other hand, there is the fear of having betrayed his religion. However, is objecting to a wrong understanding of religion or understanding your religion more correctly and believing accordingly considered betrayal, or is it the required true faith?
He will have to confront this. How will he overcome this contradiction between his emotions and logic? Then he decides to talk to Sofia, who is of the same faith. After tending to his cactus, he goes to Sofia's side.
Sofia:
- Yes, David, what did you want?

- Sofia, if you have time, I wanted to talk with you for a bit.
- I have about 5 minutes of work left. You go inside, I'll finish my work, then we can talk comfortably.
- Okay.
he says and goes inside. He looks around. Sofia is a physics student at university. More accurately, she finished school but stayed there to work as an academic, doing her doctorate and assistantship. He knew he could talk comfortably with her and benefit from her perspective since they were on the same side. Besides, she was perhaps the only person he could talk to about this matter.
Just then, Sofia arrives.
- Yes, I finished my work. Would you like some coffee?
- That would be nice.
- Milk, sugar?
- No, plain is better. I'm trying to pull myself together.
- Here you go, plain coffee.
- Uh, Sofia, since you are of the same faith as me, I wanted to evaluate today's conversations with you. You understand me best. After all, we are on the same side. What are your feelings after these conversations? Are you in a complicated situation like me?

- Although I come from a fanatic Christian family, as someone engaged in science, I actually had issues with the existence of God as a result of what we learned in school. More accurately, I didn't believe. I have been attending the old man's lessons for about 5 months now. His talks, especially when evaluated scientifically, one statement particularly affected me deeply. He once asked me this: '- Newton discovered the law of gravity, didn't he? - Yes. - Well, who put the law he found?' This pushed me towards the existence of a creator.
Actually, what drove me to disbelief was the issue of multiple gods. Because logic is the touchstone of science. Logically and scientifically, the possibility of more than one god is non-existent. Perhaps the reason many scientists are atheists lies in the fact that the perception of multiple gods leads to a theory of imbalance. So, the old man is pushing me from atheism back towards belief. But this time, not according to what was told, but by researching with my mind, I will accept as a true believer. As the old man says, as a true 'mumin'.
This is why I asked yesterday which Gospel we should read. My purpose is to understand in the truest way and, if there is a creator, to connect with him sincerely. But because there are problems in the Gospel we read with my family since childhood, I feel the need to turn to other sources. If I can't find logical conclusions in them either, I will look at the Torah and the Quran.
- I understand the Torah, but you'll look at the Quran too? They seem like enemies of religion to me. Although, according to what Kumar said, the old man reads the Quran along with the Gospel and the Torah, but I don't know, it felt a bit strange to me. Because they always seem to be outside of Jews and Christians.
- Since I look at it scientifically, I must examine all sources. I cannot be prejudiced; I don't know about you, of course. Today, for example, the verse he gave from the Quran while explaining the situation of Messiah Jesus affected me greatly. I had never looked at it from that perspective.
The Creator creating Jesus without an intermediary, meaning without a father, is a situation that can be encountered, albeit rarely, in biology. For example, some animals reproduce without mating. This is possible for any living being with an extra chromosome sequence.
My logic also sides with what the old man said, but I feel guilty. There's a feeling inside me like I'm committing betrayal.
- Who are you betraying? Is believing that Jesus the Messiah, who is not actually God, is a Prophet considered betrayal? I think it's the exact opposite; treating someone who is not God as if they were is betrayal, and feeling it. More importantly, if God truly exists and is one, and there is judgment after death, what if that one God says, "Go ahead, let the other gods you believed in forgive you, I do not forgive," when you ask for forgiveness!
- Oh, it's very confusing. I don't know what I'll do.
- I know. Have another coffee :)
- No, that's enough, thank you. Besides, I have trouble sleeping from thinking too much. If I drink more, I'll have problems until morning.

- Don't wear yourself out so much, I think. Relax a little. Critical analysis efficiency drops amidst intense emotions.
- Anyway, I should get going. Kumar is waiting for me.
- Good evening.
- You too.

The next day dawns with the beautiful sounds of birds.
The gathered community assumes they will build the cabin together with the Old Man. The Old Man:
- Today we won't do any work. I will show you a documentary. Come on, let's go.
he says, and as they walk towards the projector and screen he prepared, they pass by the cactus. The Old Man:
- The cactus seems to be growing a bit slowly, I wonder if there's a problem.
he says and they proceed to the front of the screen.
When the documentary starts, the Old Man begins to narrate.
- What you see before you is, by its scientific name, Homo sapiens, meaning wise man. Its real name is children of Adam and Eve. While human intelligence has continuously developed, it has progressed only along a selfish line. Without considering balance, acting as if it knows best, without adhering to the advice and commands of a mind and power superior to its own limited intellect and knowledge, it has acted.
In recent years, some have noticed certain data and produced concepts like environmentalism etc. According to scientific claims, the oldest fossils of this human belong to 195 thousand years ago, meaning the being called human has lived for 195 thousand years without considering balance, and now that the balance has started to break down, some have noticed, started clamoring out of fear of losing their value, managed to announce it to some and get it accepted, but the homo sapiens of the 2000s, despite claiming to be the most modern, compassionate, and democratic, has become the main architect of the greatest chaos. Still thinking that balance consists only of matter. Believing the world is this big, only this many people should live in this world, etc., it disrupts order and balance in the name of establishing order with simple mathematical equations. Humans fail to recognize the existence of a mind superior to their own, stronger than themselves. Even though that power constantly warned them with events like earthquakes, hurricanes, tornadoes, etc., they thought these were natural events in the light of science, unrelated to our actions, and kept deceiving themselves. Some, on the other hand, accepted that power but deceived themselves by thinking that power was always on their side, claimed divine alignment, oppressed other people, and sided with Iblis (Satan) instead of the Creator. Here is a process where we will witness what this class has done throughout history.
Around 4000 BC, near present-day Çatalhöyük, known then as Can Hasan, in Anatolia. Humans who had lived in mountain caves for a long time, trying only to feed themselves and protect themselves from the cold during this process. Never thinking beyond that, they actually lived in a very civilized manner, especially civilized

I say because, contrary to those who equate civilization with stone buildings and technology, I believe civilization is not interfering with the rights and freedoms of other people. Some time passes. While wandering the plain, humans learn that some fruits and vegetables can be eaten and learn to cultivate them on the plain, then establish the first known settlement. It is here that humans take a step from civilization towards savagery. Because they begin to encroach on other people's lands to expand agricultural areas. Consequently, they start killing people. Now, people form communities for their own interests, become stronger, disregard the rights of the weak, and start usurping them. As savagery increases, the Creator sends them warners. Abraham and the like, and later Moses, along with a book commanding how to live a social life. In Moses's words and in the book's words, there were always pronouncements against oppression. To avoid oppression and stand against the oppressor. There is a period of peace, but over time, people think religion is only about worship, abandon social responsibilities that form the core of religion like solidarity, protecting the weak, etc., and focus only on worship. They even interpret the verses where the Creator says, "We favored you over other peoples solely due to your piety and faith," as a license to rule over other peoples, seeing other nations merely as property, falling into insolence and ignorance. They begin to think that all the atrocities they will commit are required by their faith. They even change the rules in the book that obstruct their intended actions. At a time when their resulting lethargy reached its peak, the Creator sent a new warner. He equipped this new warner (Messiah Jesus) with miracles just like Moses, so they wouldn't doubt that he too was the Creator's messenger. This warner, while still in his mother's womb, was conceived by his pure mother who had never been touched by any man, given a spirit from the Creator's spirit, and born fatherless. That wasn't enough; he started speaking as a one-day-old infant in his mother's arms, declaring he was sent by the Creator as a warner. He commanded them not to oppress people, to protect the weak and the wronged. However, some people who claimed to follow the path of Moses saw this warner as a threat because their religious hegemony would slip from their hands and this situation would affect their interests, so they tried to kill him. Whereas Moses had saved their ancestors from the oppression of the Egyptian ruler when they were weak; Moses sided with the wronged and the weak. They, however, had become oppressors. Although they tried to kill this warner, the Creator protected him and raised him to the heavens. Of course, his pure mother Mary, along with the saint Paula, a soldier of this cause, left there, that is, Cemile, and reached a place called Derbe near the Can Hasan regions, where the first church for believers was established. There, the Creator's commandments were conveyed. This movement spread rapidly, believers increased, and humanity began to live a life away from oppression. Mary passed away after some time in the Ephesus region. She died, but the call she and her son conveyed reached millions.

However, they too eventually fell into the same mistake as their predecessors. Over time, they tampered with the books. Although only one book was sent with Jesus, they changed it for their interests, and multiple books emerged under the name of the Gospel. Those who claimed to speak for religion, backed by rulers and the rich who benefited from them. Under the banner of a prophet who said turn the other cheek to the one who strikes your right cheek, believers began to be exterminated as witches. One of these incidents happened around 650 AD in the regions near Can Hasan, involving Maria Rosa, a baby born from the seeds of love sown by that Mary in Derbe where she first tried to guide.

Maria Rosa grew up with the teachings of Jesus she heard from her parents. She loved both nature and people. Although she always looked with that love, the world, unfortunately, did not look that way. Her family and a group of believers were declared witches for acting outside the church's dictates at that time, and a death warrant was issued for them. Maria Rosa was only 10 years old, but the child of a witch is also a witch, right? She too would be killed where she was caught. This group of believers is trying to escape the church's oppression. They cannot stay anywhere for long. A few years pass. They learn that the church has discovered their location again. While trying to migrate elsewhere, they take refuge in a few caves in the region called Manazan.

Here, each family tries to carve out another cave for themselves. That place is now safe for them because they are high up, making it impossible to kill them. While living there for some time, the church learned their location. When the church soldiers arrived at Manazan, they tried many ways to kill them, but it was impossible. They realize their only option now is an embargo so they die of starvation, and they blockade all roads leading to the mountain. Although the believers have some food stocked, the stocks dwindle with each passing day. Food is distributed equally to everyone. As time goes by, the distributed rations become insufficient. Maria Rosa shares half of her portion with the children. After a few months like this, the stocks are nearing depletion. One day, all the stocks run out. The first among the believers to die is Maria Rosa. When she died, she was a pure, young girl of 15. The witches died, the oppressors achieved their goal.
Whereas Maria Rosa was pure; they thought they killed her by starvation. Just like their predecessors thought they killed their own prophets. Whereas bodies die, souls do not. Sometimes even bodies do not die. The Creator protects those bodies too. The Creator who raised his messenger Jesus to the sky protected Maria Rosa's body from the oppression of the oppressors who claimed to be from his messenger's religion. So that people might take heed, her undecayed body was found in Manazan 14 centuries after her death. Still in Turkey today
She is known as the "Manazan Güzeli" (Beauty of Manazan) in the museum of Karaman province. Of course, how much people understand about the pure Saint Mary and her pure only son Jesus, and Maria Rosa who followed them. This is how Jesus's religion is described today: We believe in Jesus who offers the left cheek to those who strike the right cheek. We love Saint Mary very much. In the name of the Father, Son, and Holy Spirit, death to the infidel Muslims. This is a part of contemporary Christian understanding. Or the faction that says all property of nations other than Jews belongs to Jews, or the faction that kills infidels wherever they find them, spreads terror, calls this Islam, and cloaks themselves in Muslim guise. All of these have deified their own egos, not the creator; it doesn't matter what religion they claim to belong to. Faith is personal and voluntary. No one's faith concerns anyone else. The wrongdoing of one part does not bind the others; wrongdoers are personally responsible.
At the end of this narrative, David asks:
- Sir, do you mean to say that all religions are the same?
- The Creator is one. The essence of Judaism, Christianity, and Islam, referred to as sacred religions, is actually like this. Religion is the path. Well, the path to what?
- The path to what?
- The path to being close to the Creator, to pleasing Him. Religions specify how this closeness and satisfaction can be achieved. This is defined by the rulings of the religions. It is precisely here that we make some mistakes. While trying to live according to the requirements of our religion, we try to adapt our religion to our lives. This, in turn, does not please the Creator, though it may satisfy us relatively. Whereas, the essential thing is to adapt our lives to our religion.
- I didn't quite understand that.
- The reason is this: in Christianity, the rulings of the religion are not clearly defined. In fact, apart from the concept of God, there are almost no life-related concepts, practically none. Let's give an example. Hasan, could you tell us, is there a specific amount of aid required to be given to the poor in Islam?
Hasan:
- Yes sir, there is zakat, sadaqah, and fitr.
- Okay, what is Zakat?
- Zakat requires every wealthy person to calculate all their assets annually and give 2.5% of their total assets to the needy.
- What if they don't give?
- They commit a sin.
- David, in Christianity, is there a requirement to provide financial aid to the needy?
- Yes.
- Well, how much aid should people give?
- As much as they can afford.
- In this case, does everyone decide according to their own measure, meaning is the calculation left to the individual?
- Yes, ultimately, that's how it happens.

- In this case, a very wealthy billionaire might think like this: I need to distribute only what is beyond essential needs like food, drink, shelter, and travel; the rest, like other billionaires, is my need for entertainment. I don't enjoy anything; my only pleasure is playing golf. My annual membership is 20 thousand dollars. Do you think I commit a sin if I don't distribute this 20 thousand dollars as aid?
- Uh, I don't know exactly.
- If we asked two different priests this, and one said it's a sin while the other said it isn't, which one would be right? Because there is no specific ruling.
- But sir, when we look at the world, the hunger rate in Christian countries is lower than in Islamic countries. Shouldn't it be the opposite according to what you specified?
- Very good, indeed, questioning everything like this is very important.
David smiles.
The Old Man continues:
- Firstly, it's not Christian countries but European countries and the U.S.A. where the hunger rate is low. Most of them are now largely atheist rather than Christian. Africa's majority is Christian, and these regions have the highest rates of hunger. In Islamic countries, there is poverty, not hunger. The reason for this is unjust orientations. Because they have fallen into the mistakes made by Jews and Christians in the past. They think religion consists only of praying, fasting, and going to hajj. Whereas, their book gives so much importance to justice, perhaps more than any other holy book. The secret lies partly here: Believing that one is absolved from responsibilities through individual worship. Meaning, a leader performs his prayers, fasts, goes to hajj, and considers himself saved. This is adapting religion to one's life. That leader is perhaps unaware that being just is his religious duty. Or, even if aware, he fears falling foul of the system and losing his position and power, thus deeming this much sufficient. Whereas, the most discussed issue in their book is enjoining good and forbidding evil. So, this leader, by performing only the 5 requirements of Islam, has become a Muslim, but could not become a 'mumin' (true believer). We can give this example for all sacred religions.
Sofia catches something here:
- Sir, you said that the majority of European countries are atheist, that's correct. In this case, doesn't the fact that communities composed of atheist people have a much higher level of prosperity than religious countries actually show that atheism is more correct?
- Yes, more correct for atheists.
- How so? In that case, doesn't everyone need to be an atheist? Then why do you constantly direct us towards religion?
- Sofia, you are not an atheist, are you?
- I wouldn't call myself an atheist, sir.
- In this case, let's assume you are an atheist. If you do not accept a creator, then it is quite normal for you not to accept life after death either. Since, according to you, there is no life after death, isn't living this life, which is the only life, in the best possible way the most correct thing?
- Okay, we are talking about the same thing, but why are you forcing religion on us? I don't understand that.
- Sofia, is this belief of yours actually real? The problem is here. The One who declares that there is a creator also declares that there is life after death. That afterlife is eternal. Therefore, believers make sacrifices in this life to be happy in the eternal life. In this case, this view is correct only and solely for atheists.
- So, does the creator want his servants to suffer?
- It appears to you as suffering. Meaning, is it suffering for a wealthy believer not to spend their available resources on pleasure and enjoyment, restraining their desires and urges by their own will, or is it accepting to live that way? If you accept knowing the consequences, it's not called suffering. At most, it's called choice. What the Creator wants is for us to prove our sincerity.

The troubles and pains we will endure to prove our sincerity are our choices. The only way to prove our sincerity is through our actions in this life we find ourselves in. If I can prove this, then in return for my choices, which you perceive as suffering and I perceive as choices, an eternal and happy life is promised to us, compared to a limited life consisting of wealth and prosperity within your limited possibilities. If I even slightly suspect that a creator exists, I would risk a limited and temporary life for an infinite and limitless life. Because the difference in value between what I will give and what I will receive is incomparably large. Besides, I have no doubt whatsoever about the existence of the Creator. My only problem is being able to prove my sincerity.

The lesson is over. What was said revolves in people's minds like a merry-go-round. Everyone tries to draw their own conclusions. Meanwhile, Sofia, within her mental loop, partially understands the preference of believers for a lower standard of living compared to the high prosperity of atheists, but struggles with questions about how one could be religious in a prosperous country without being forced into it, trying to find the answer.
On the other hand, David, from these conversations, realizes how they lived like atheists in the original fake world and begins to feel gratitude for escaping that swamp. He realizes how right his insistence and perseverance in reaching the old man was. Thankfully, the old man came that day he went to the land for the last time. Otherwise, reaching the situation he is in today might have been impossible in any way. This should actually be a lesson for him; he should pursue the truth insistently and never give up. Also, the Maria Rosa incident interested him greatly; the fact that a human body hadn't completely decayed after 1400 years was intriguing. He needed to go see it one day.

Makoto, thinking that Japan is not a country composed mostly of atheists like European countries and the USA, tries to understand the difference between them.
Hasan, having grasped the difference between a 'mumin' and a 'Muslim' very well, contemplates the disadvantages and difficulties being a 'mumin' would bring and whether it would be possible to cope with them.
That night, everyone wrestles with the questions swirling in their minds. Only one among them sleeps very peacefully, and that is Kumar.
Because Kumar has been with the old man for a long time, he has listened to such conversations many times. Back then, he asked himself these questions and asked the old man when he couldn't find the answers.
Kumar's continued presence with the old man, despite knowing many things, is for education, to internalize what he knows and believe in it, so he can live accordingly. Despite this, sometimes there are statements and conversations that can shock him too, and he tries to develop himself mentally. But his main goal is to be able to understand like the old man, to possess the faculties for analysis without needing him. When he achieves this, he will have a realistic answer to every question, know what to do in the face of any problem, and show resistance and perseverance in doing the right thing.
The most important question in Kumar's mind is how the formation of many events he has witnessed in the old man over the years, considered extraordinary, occurred and how he himself can possess such things. He has asked the old man this many times, but the old man always said it wouldn't happen just by wanting it and that this matter is unimportant. Although the old man said this, Kumar couldn't understand why such things couldn't be desired. On the other hand, he also couldn't understand why it should be unimportant.

After this rain of questions, everyone comes to the old man's lesson the next day, impatient to get answers to their questions. The old man tells them:
- I can guess there are many questions in your minds. But answering each question will take a very long time because I would need to explain a lot for you to be able to perceive it. Whereas, if you could understand instead of perceive, it would be easier. I would explain briefly, and you would grasp the matter immediately.
They were all shocked at once. How so? What is the difference between understanding and perceiving?
Makoto asks:

- What is the difference between understanding and perceiving?
- Understanding is something similar to internalization among you young people. Perceiving is like awareness among you young people again; it's something that isn't fully grasped but understood, so to speak. For a person to understand something requires not just knowing but also living it. Perceiving, however, can be possible just by knowing. Meaning, to understand the feelings of an individual whose relative has died, one needs to experience that event. Someone who hasn't experienced it can only perceive it, perhaps. Anyway, we will get here eventually, over time. Of course, if you request it. Let me just say this: requesting this means suffering greatly. Experiencing great hardships.
it means experiencing hardships. If you choose this, you will understand what I mean by 'process' over time. Now, let's get to the questions. Whose question is there, let's take it.
Makoto:
- Sir, in yesterday's conversation, you mentioned that European countries have many atheists, and therefore their prosperity level is high, but there are countries like Japan with few atheists whose prosperity levels are high, though not as high as Europe's. In this case, the phenomenon is not just atheism. What exactly is it then?
- Yes. This is the difference between understanding and perceiving. Perception sees only the atheism link, but the reality is living like an atheist. David had understood this. You, however, only perceived it this way. David's realization that he lived like an atheist while being a Christian in the fake world was the reason for his gratitude. If he had only perceived it, meaning if he had only realized that that life was like an atheist lifestyle. He would only know, but not be grateful.
Everyone suddenly started thinking the same thing. How did he know what David was thinking? Some wondered if David had indeed thought that, while Kumar wondered how he too could become like the old man.
The Old Man continues:
- Anyway, those wondering if David thought this way or not can ask him later. I don't really want to say things that will confuse you, but I can't find another short way to explain either. So, the one who understands gives thanks for this; the one who perceives only becomes aware of certain things. Makoto, let me explain a bit more so we can understand better. Most of the USA and European countries, although they say they are predominantly Christian, have adopted an atheist lifestyle and state philosophy. In atheism, there is the mentality that the big fish eats the small fish. These mentioned countries are colonialist. In the past, this was overt; now, they colonize by stating they are bringing democracy to those countries through political discourse.
This is just one of their tactics. Countries like Japan, however, try to go through a development process through their own efforts without colonizing. But this development is only technological and production-based; the prosperity level of the countries mentioned in terms of welfare is lower. This means the following: They are trying to do something with their own resources. Therefore, reaching that level of prosperity is difficult. Meaning, one sells what they produce, which is the moral way, striving to distribute the limited profit margin appropriately to its citizens, while the others steal the resources belonging to others beyond their own means and distribute what comes from them only to their own people. This is the immoral way. Here also comes Sofia's answer, how it is possible to live religiously in countries with high prosperity levels. If you view the methods used to achieve this high level of prosperity as moral, then living religiously is simply being a good person and performing religious duties, briefly put. But if you find it immoral, then besides doing what the previous ones did, you need to try to explain the immorality of this to people. This is just a superficial

..expression; just being able to perceive it, otherwise its details are very deep. This also brings the answer to Hasan's question. If you remain superficial, you become a Muslim; if you live in detail, you become a 'mumin', which is of course arduous, difficult, painful, and full of troubles. Is this possible? Of course, it's possible. Does the One who created everything down to the atom within us, and rules over it, ask for something impossible? This is just proof of sincerity; how much sincerity you have determines how much you strive, in short. I hope you have perceived what I mean, though I prefer you understand it. Let's not forget this either: I possess limited knowledge like you; only my experiences might be more than yours. I might have used these experiences more carefully on the path to enlightenment, which means this: these are the results I obtained through my efforts on the path to understanding my truth. How correct are they? You should question these too, and if you find something more logical according to your expression, share it with me so I can evaluate and learn too. If anyone finds my explanations insufficient, let them know so I can try to express it in more detail.
Kumar, seeing this as an opportunity, asks the question he has asked many times before:
- Sir, everyone is wondering how you know the questions in their minds. Although this seems natural to me, when I asked how this could be done, you said each time it was unimportant and that one shouldn't desire it. But I cannot understand how a person can see this as unimportant and not desire it.
- Let me say it again: this is unimportant. If you cannot understand how a person can see it as unimportant, look at me: it is unimportant. For you, it must be very unimportant because thinking this way is necessary for enlightenment. If you see this as important, it means you attach importance to this situation, want to possess that valuable thing, and feel that the power to use that valuable thing belongs to you. This leads you to think you possess something valuable.
Whereas the situation here is not possessing something, just being a postman. The postman is the carrier, not the owner of the letter. As for wanting it, do you think I do this willingly? If it were up to me, I wouldn't want this kind of thing because people looking at you differently only causes trouble. I only try to do it when I have to; otherwise, it counts as a failure in my own sincerity test before the creator. I would consider myself the owner of the letter. Just like a person from the agricultural age encroaching on someone else's land, it's like usurping information that doesn't belong to me. Besides, the owner of the information is so powerful that I have no chance of competing. Ha, it earns people's appreciation and admiration, but what benefit is people's appreciation to me? Only and solely harm. That's why it's unimportant. A wise person wouldn't want such a thing. Are there any other questions?

Most of them had already received the answer to their question. When no one spoke up, the old man began again.
- Since you have no questions, let's move on to the topic I planned for today. Imagine you are walking down the street. Someone very well-dressed with bodyguards approaches and indicates they want to discuss something private with you. What would you feel? Most likely, we would all be very curious and listen attentively. Now, imagine you are walking down the same street, and a homeless person, ragged and unkempt, approaches and asks to speak privately. What would your feeling be then?
Most likely, we would assume they want help and pay no attention, or perhaps some of us would listen attentively out of curiosity to be helpful. There is a difference between the importance we give to what the first person will say versus the second. I want you to think about this difference and discuss this topic among yourselves. Tomorrow, we will talk about the conclusions you reach.

The lesson ended, and people dispersed. David goes to check on his cactus. He notices the cactus has started to grow remarkably fast, which is interesting. Just 2 days ago, it was growing so slowly that he couldn't make sense of it. He gave it some water, tended to it, and went for a walk in nature. As he observed nature, he was also thinking. Was he happy being here, or was it just a simple adventure? Actually, despite constantly experiencing intellectual challenges, he felt a strange sense of clarity and enlightenment. Also, the anxiety he used to feel deep down had vanished, as if a sense of peace had enveloped him. Furthermore, there was something else very interesting. The food he ate during this time spent in an environment that could be called primitive, or the comfort, were very basic things, yet he felt more comfortable and vigorous. In his old life, eating these foods was impossible; sleeping on a flat wooden board in a cabin and eating simple things—how could that not bother him now? Why was he uncomfortable in his previous life? This was a very strange situation. What had changed? This could also be the answer to why the old man chose such a life. Perhaps a specific environment is essential for enlightenment. Actually, yes, yes, this seemed very important because in his previous life, constant attraction and intensity didn't allow him the opportunity to think and analyze. Of course, that's it. What could he think about while going out for fun? There were so many things to distract him. People's lifestyles within this intensity, their responsibilities towards their jobs and their mental burdens from troubles prevent them from this analysis. Looking back briefly at his past, he realized this was the answer to the question. But there was such a dire situation here. Almost all of humanity is in such intensity; the poor trying to earn money, the rich trying not to lose money and earn more, some worrying about how their illnesses will heal, some worrying about their children getting a good education, everyone has a similar traffic of thoughts in intensity. This means very few people have time for analysis. This, however, drags people towards a greater catastrophe. Just like the old man mentioned, the intensity focused on one's own world leads to a single goal: a selfish world. This naturally leads to injustices, oppression, and chaos like this. Oh dear, where are we heading as a future? Indeed, philosophers doing the job of psychologists seemed more important than I thought. Well, how will this situation be corrected? I wish there was someone like the old man in every city and town so that enlightenment would increase. Anyway, the answer to this question is beyond me, he thinks, and turns back towards the cabins. He goes to Makoto's cabin to discuss today's question with his friends and learn where they will gather. Makoto says:
- My friend, do you know where we are gathering?
- Yes, at Hasan's cabin.
- Shall we go?
- There's still an hour left. If you want, I can make you some tea, we can drink it in the meantime.
- That would be nice, thank you.
- By the way, did you think about the topic a bit?
- No, rather than thinking about that topic, I was thinking more about the changes within myself.
- How so?
- Since I came here, I have been experiencing a strange peace and enlightenment.
- Whereas before, I could do whatever I wanted, but I didn't have this kind of peace.
- Actually, from time to time, I think the same thing. Unlike you, I couldn't do everything I wanted, but I had a very intense life. On one hand education, on the other hand work was very demanding.
- What is your education?
- Archaeology.
- What did you do, did you quit?
- No, I'm continuing, but online.
- And the job?
- Well, I quit that because I can already provide food and drink here.
- I only work for a few days occasionally for tea and similar needs, then I take a break again. Meaning, I don't work for more than necessary, so my mind is relaxed.
- That sounds good, actually very logical.
- Yes. Shall we go now?
- Okay.
They go to Hasan's cabin.
Everyone from the class except Kumar is there. They sit around the table, but there is no room for 2 people. Upon this, Makoto says:

- If you like, let's sit outside on the ground and talk there.
They go outside and start talking there.
Sofia:
- Yes, what is our reaction when we encounter an important person and our thoughts versus our reaction and thoughts towards a street person?
Kevin:
- Most of you know I used to live on the streets. I've been here for about a year thanks to the old man. In fact, our meeting was under similar circumstances. One night, I couldn't find anything to eat; I was quite hungry, wondering what to do. I didn't have the habit of asking people for things. While searching for food in the dumpsters on a side street of a wealthy avenue, someone from behind me, a young man, asked if I knew where a certain restaurant was. I turned around and told the man, yes, turn right at the end of the street, it's the second shop on the left. The man said thanks, young man, but could I ask you for a favor? I said, what is it? He said, I'm a stranger here, I don't know which food is better, would you help me? I thought maybe this was an opportunity for me to eat something too, so I said okay. We went, and I showed him the best food I knew. Then he asked which one tastes best. I showed him that too. Just as I was about to turn and leave, he told me to wait and ordered 2 portions of every dish. Then he wanted us to sit at a table there, but the staff didn't allow me to sit at their table. Upon this, the old man said, okay then, make it takeout. He took the food and said to me, come on, they won't let you sit at this world's table; everyone can sit at your table. Let's go there and eat. I took him to my place. As we were leaving, they only told me not to sit there, saying you can eat there. I wouldn't want a place that doesn't want the person with me anyway. What's the point of eating there? Eating at your honest and real table is better and more meaningful than eating at the table of a judgmental, false world, provided I'm not bothering you, of course. I said, of course not, please come in, but it might be a bit dirty and smelly for you. He said, it's okay, foul smells were already coming from the events there, I'm sure it's not that bad. It can't be worse than that. We went, ate our meal; that man was the old man. We talked for a long time during the meal. Later, he visited me a few more times, and the rest is here. Anyway, even when I was living that life, if another person I didn't know from the street approached me, I would wonder if they had something. That's why when someone like that comes, I assume they will ask for something. If I had something, I would share it. Of course, I can't state an opinion on this matter as being biased, but I think more importance is given to the rich person. The importance given to them stems from curiosity.
Sofia:
- I think a person living on the street is highly likely to ask for something, so I give them much less importance. Actually, the reason for giving less importance is not disrespecting that person. It's the importance I will give to what they might say, perhaps.
Makoto:
- Yes, I think this last statement of yours is the real answer to the problem. Because although some people look down on those living on the streets, there are people who value them. But I think both those who value and those who don't generally know that people living on the streets want something. That's why there isn't much curiosity. In this case, the other
the importance given to what the other person will say stems from not having any information about the topic. I think we have solved this issue. What do you say, Hasan?
Hasan:
- I think you expressed the issue in the best possible way with this statement. For instance, when I see someone living on the streets, I feel sorry for them because they are needy.
David:
- I think the same thing about a person living on the streets, but I also don't attach much importance to the rich person's situation. Because my surroundings are always composed of them. Perhaps this varies according to people's situations and life conditions.
Sofia:
- What one person will say is more important than the other. If you had to choose, which one would be more important, do you think, David?
- I don't have a compulsion to choose, but if I absolutely had to single one out, I think it wouldn't be the street person. This could be due to the reason Makoto pointed out; after all, not every rich person wants the same thing.
Hasan:

- In this case, it seems we have reached a consensus on Makoto's opinion. Let's see what the old man will say about this topic.
David goes to Kumar's cabin and lies down on his bed. More than today's discussed topic, his mind is on the peace and enlightenment he experiences here. He is very happy with this situation, but will he be able to sustain this process? There are no obstacles for this. But how long will this process continue, and what will happen afterwards? Will he have to return to his old life? After all, the old man is not obligated to look after him. Anyway, let's see where the process takes him and his life.

The next day, the lesson begins. The Old Man:
- Well, did you discuss among yourselves? Did you reach a common ground, or do you have different thoughts?
Makoto:
- Sir, we generally agreed on this view. The importance we give to the topic the rich man will talk about is greater than the other because we have no idea about the topic. Although we value the other person too, there is a general assumption about what they want. This situation causes the other one to be less important. Meaning, street people will generally ask you for something, right? Knowing this reduces the importance of the topic.
- Yes, sir.
- Well, do well-dressed people not ask you for anything, do they only give something? Actually, well-dressed people generally ask for much more from you than those living on the streets. Meaning, the street person might only ask for enough to eat, while the other asks for everything. Of course, this is generally the case; I'm not saying this is true for every rich person. Because there are many moral rich people. However, their proportion among the rich is very small. Meaning, your lack of knowledge about the topic should make it more important, but actually, you have formed an opinion in this way. Let's approach this topic like this: If the person encountering this individual is rich and if there's a chance of getting something from someone, they attach considerable importance to it. But it's impossible for that person to understand that what they will receive might be less than what they will give. Because they themselves think that their benefit lies in getting something or meeting these circles, creating an opportunity, and thus, even if they reach the desired wealth eventually, they are unaware they will enter a swamp of selfish life. People like you, who try to enlighten themselves, don't look at it this way; they show interest only in the topic, due to their curiosity. Your understanding of benefit is different. My view is that benefit should be evaluated from all aspects, determining which is more useful in all respects. I think this way too.

However, there is not much difference between the probability of well-dressed people asking for something from people and the probability of someone living on the street asking. Perhaps here, one should look at it this way: whatever they ask for, what could be my benefit? Meaning, is helping someone hungry with food or helping someone rich our benefit? I believe so. But more importantly, what benefits might we lose while helping them? Of course, besides asking for something from you, both types of people might try to give you something. The street person might offer advice; after all, the probability of them having money to give is almost non-existent. Well, what can the rich person give you? Both money or a similar opportunity, or advice. Now, do we need advice or knowledge? Absolutely, always. Both types of people can provide this. Well, do we need material things? Some do, some don't. In this case, actually, the conversation we will have with both types of people should be equally important. But this ultimately varies according to people's situations. For example, a person who has nothing in their pocket to give anyway might attach less importance because they won't get anything out of giving to the street person. Or, for a very rich but disabled person, the importance given to the other might increase because the rich person won't offer much. See, life and circumstances showing differences for everyone makes it difficult to evaluate whether people's actions are right or wrong. Let's give another example: if two people, both 40 years old, both rich, both commit theft, what would we say? It wouldn't be right to question either of them without knowing the backstory, only the court judges as required. Even the court's verdict may not be definitively correct. But it is necessary for order. The conclusion we draw from this is, firstly, never, ever judge anyone with prejudice. Secondly, what we see is only the front of the screen; since we cannot see behind the curtain, what we see might not even be half of the truth. Trying to perceive the truth happens by trying to see behind the curtain. Understanding the truth, however, is harder; just seeing behind the curtain is not enough; one must experience what they lived through or something similar. That's why empathy is very important. Of course, understanding them doesn't require us not to punish them. Reaching the truth means going on a rocky, ramped, and uphill path filled with those pains, difficulties, and troubles. I think it got very complicated, but ultimately, being able to perceive or understand something is in our favor. In the end, this is knowledge.

The conversation is over, but indeed it is very complicated. Were they able to understand, or at least perceive? Makoto asks Hasan:
- Hasan, the conversation we had in front of your cabin was quite useful, wasn't it?
- Yes.
- Shall we discuss today's conversation too? Because it was quite complicated for me.
- Okay, sure. If you want, let the friends know too. Let those who want to come gather around 15:00.
- Alright.

Makoto informs everyone one by one. Then people return to their daily tasks. David first takes care of his cactus and then goes fishing. In David's mind, more than today's conversation, there was yesterday's conversation about his inner world. Despite this primitive life, being more enlightened and peaceful. Could this be the reason why many people want to leave the cities and move to the countryside or nature? Whatever the reason, he had found this peace, albeit very late, and had no intention of letting it go. But if he had to leave the old man for some reason, he would be like a budgerigar that had always lived in a cage, released into the wild, not knowing what to do, alone and helpless. There had to be a solution to this. He should ask the old man about this situation one day and learn what he needed to do. Of course, there was also his family. They wouldn't understand David, and even if they did, they would do wrong things anyway. In fact, he very much wanted them to be enlightened too, but his father wouldn't take either him or the old man seriously on this matter, and his mother was never sober enough to be enlightened anyway. Not just his family, he wished all of humanity could be enlightened, even wanted to scream at the top of his lungs, shout out his feelings, call them to the truth, but would this work? How could it be explained to whom? As the old man said, perhaps 3 or 5 people could perceive, but nobody would understand anyway, and he didn't yet have enough knowledge to explain it to those who could understand. He needed to do more things on the path to enlightenment and progress faster. Because when this process ended, he shouldn't fall into the situation of the budgerigar; he needed to be knowing, conscious, and strong about what to do. But how would this happen, and how would he work more on this path? Just understanding what the old man said? Or should he try something else? This was a very important question. Just then, a fish he caught struggled. He would become just like that. Was it possible to eat this fish with these feelings? He removed it from the hook and threw the fish back. Even if he released the fish, the fish was still wounded. He thought about this too. So, people get hurt even if they are freed from something. Life is like this; even if you win after every struggle, you get hurt. The only way is to minimize the struggle. Is this possible in the current world system? It's possible with this societal change, and this change needs to be global. Anyway, no need to swim in big waters. Best to go to the meeting and navigate in waters where he won't drown.
He goes to the meeting; some are already there. Come on, let the mind games begin.

Makoto:
- Friends, is there anyone who fully understood the old man's talk today?
Sofia:
- As far as I understand, apparently, two people doing the same thing, even if they have similar status and type, their reasons for doing the action can be different, so their accusations will be different. Actually, this is like the connection between physics and chemistry. The scientific world is now trying to transition to this system. It's very logical, actually.
Right now, a physicist can ignore chemical data when calculating the behavior of an atom. This transition effort is due to such issues. Maybe the decay over time of some hypotheses and theses, even commonly accepted physics laws, is due to this. The old man is right, but I don't know how this will translate into practice.
Hasan:
- The old man mentioned that too. He said you shouldn't judge, only the court should. Or did I misunderstand?
David:
- I remember it that way too.
Hasan:
- But doing this is very difficult. Ultimately, knowing that a street person will behave like this, but still acting differently despite knowing it, seems like self-deception.
Makoto:
- No dear, you misunderstood that issue, I think. The old man said both men could ask you for something. The issue is knowing whether they will give you what you might ask for, or whether they will give you anything at all, despite the small possibility, or perhaps one will only offer advice. What I really didn't understand is this: a person who has committed a crime needs to be excluded socially to reduce crime. Despite this, how right is it to do the opposite?
Kevin:

- I think what you're saying makes a lot of sense, but if the extent of exclusion is exaggerated, how will these people be corrected? Then the person will continue to commit that crime forever. Imagine you don't give a job to a man who committed theft; he will continue. This is a very tricky issue. But there needs to be deterrence in the laws, and punishment, and finally, the opportunity to earn a living through legal means must be provided. A few of my friends on the streets started living on the streets because of this situation.
Makoto:
- What pushed you onto the street?
- I served in the navy before. My connection with the institution was severed due to my rebellion against the atrocities committed during our presence in Middle Eastern countries. My decision to live outside the system, which has such an understanding, led me there redirected. If I had thought more healthily back then, perhaps the idea of going somewhere outside the urban area, like here, could have formed in my mind. But the trauma I experienced was so great, and my hatred overtook my simple thinking.
I learned things in my life there too, of course, meaning it also contributed something. I drew lessons from every experience. Now my mind is clear. Of course, I haven't forgotten those days of atrocity. My hatred for those people hasn't ended either. But I got rid of the harm I was inflicting on myself because of my hatred for them. This world, however small, is more sincere, more real, and cleaner. Even if I remain alone for the rest of my life, I will continue to live like this. Of course, if a magic wand touches this disgusting system and a clean system is established, that's different. But that's impossible. Because I saw so many things that everywhere is entangled like an octopus. You remember the example the old man gave 5-10 talks ago about land encroachment or occupation? Believe me, the situation is exactly like that. Meaning, my life itself is a book. But there are many like me. Anyway, we need to be very careful in societal matters. So, what you mentioned, like judging versus excluding, is definitely wrong. It's possible that some among them are not reformed, but lumping them all together just because of them is not right. Like the old man said in a talk about religions, individuals are responsible for what they do; it doesn't bind the groups. Therefore, if we want a clean society, this is, I believe, a very crucial issue. Actually, this issue can be debated for months, even years, but I think the old man's purpose in giving us this task is not just finding the right answer but learning our perspective. This brings us here: mercy or justice? Meaning, personally, we should show mercy, but socially, justice must precede mercy. Because forgiving on behalf of others, exceeding our limits, claiming the right to decide on behalf of others, puts us in the position of making the same mistakes as those religious figures or politicians mentioned in previous talks. In conclusion, mercy should be shown without shaking the sociological benefit. Although we strayed far from the main topic, addressing this was also very important.
As the discussion goes on and on, the old man comes over to them.
- Well, what did you do? Were you able to reach a conclusion?
Hasan:
- No sir, we are still discussing; there are different views.
- That's how it should be; it's the requirement of being human. Since we are not robots, we cannot think the same way, nor should we. The essential thing here is being able to talk, listen, understand, and perceive our mistakes, thereby broadening our perspective. This way, we gain the chance to possess the perspective of a large part of society, and the benefits we can provide them increase. There are some conditions to achieve this. First is healthy thinking. Providing the necessary environment for this; the concentration of people involved in the struggle for life on the things they are responsible for causes them to intensely focus their minds on a small world and goals, thus taking away their ability to look broadly. The reason we have been able to become more enlightened during these times spent in this remote place is that we have the chance to think more healthily. Unfortunately, the vast majority of the world's people do not have this chance. Come on, time to rest now.

Now everyone retreats to rest. It has indeed been a good discussion, different perspectives, different ideas striving to reach the truth. If the people of the world could do this. The happy majority increases. Wars and crimes decrease, peace increases. Unfortunately, as the old man said, the people of the world do not have the chance to think about this; besides, each has their own separate responsibilities. Of course, valuing responsibilities is a good thing, but there are so many things we shouldn't feel responsible for, yet how right is it for us to take them upon our shoulders as a burden? Meaning, the struggle we undertake for our children to attend private schools or for our family to have a better life. In fact, dragging them into these endless standards, possibilities, and complexities from such a young age is one of the great evils we do to our children. Isn't David's fake world a good example of this? Of course, the goal of people who want their children to attend private schools is for them not to be crushed by this world system, but is it worth it? Feeling obligated to adhere to this system instead of creating an alternative lifestyle causes them to pay this price. Whereas, isn't it very easy? A simple village, meeting around basic common necessities in life. One of the underlying issues behind the need for many people to move to natural life or the countryside in recent times is this: feeling the obligation to remain bound to the system. Whereas, when we look at human history, almost all prominent figures tried to produce alternatives outside the system. Example? Muhammad Ali declared his faith despite the system; whereas, there might have been boxers more successful than him athletically, but when boxing is mentioned, he comes to mind. Or Nikola Tesla lived a miserable life at the cost of conflicting with Edison, i.e., the system, but the alternatives he created constitute almost all of today's technology. Or Gandhi produced alternatives to the system that offered only war and conflict; much more important than these are the prophets, who are the most significant examples.

The common feature of all of them is that they all lived very, very difficult lives due to their battles with the system. This must be the meaning and reality behind the statement on the old man's internet page, "If you are sincere, you will suffer greatly."

Because the system has been built on self-interest throughout history. If you declare war on the system, you must act outside of self-interest. Either you submit to the system and live a standard life within the possibilities, but you are forgotten after death, perhaps only 3-5 people who love you remember you for a few years, or you live in pain, but you reach the love of millions and are unforgettable for centuries. Which one you choose is your future.

Now, the conversation is finished. David has watered his cactus and retired to rest.

The next day, when the old man came out of his cabin, he informed David that today was the day for building his cabin, but that he did not want anyone to help him. David had to continue this work alone. Upon this, David, not understanding anything, thought about how he would build this cabin, which might take weeks. Why did the old man behave this way? How would he do it alone? What was the disadvantage of them helping? He felt wronged. He started thinking maybe he made a mistake. Whereas, while starting to think about these things, it wasn't possible for him to realize he was wrong; maybe over time he would understand?

David, forced to build his cabin alone, on one hand, having no experience, and on the other hand, feeling resentment and anger over not being helped despite so many people being around, tries to map out a path for himself by examining the other cabins for the construction of the cabin. He works alone for a few days, but this situation becomes too much for him. For this reason, he starts thinking about ending this adventure and going home.

Meanwhile, the old man passes by David's cactus and notices that the cactus has wilted.

This is already an expected situation for him. Most likely, David will struggle greatly and quit. He knew very well that taking this risk meant either accelerating the training by continuing the burden or slowing down the development by reducing the burden, like having two paths.

He also knew that David himself had to make this decision.

All he did was give small nudges. He wouldn't do anything else here either. The old man was very hopeful about David. Because David, unlike Kumar's simple goals like acquiring extraordinary powers, was striving and willing to reach the truth. Unlike Kumar, he was much more sincere. And smarter too. All these things made him stronger, which meant he could pass this test. Of course, there were risks; he might give up and leave completely. But when he first met the old man, he had been tested enough, and it had been repeatedly stated that this path was full of suffering. Depriving David of this opportunity would be unfair to him. What's the worst that could happen? He leaves and continues his life in the fake world with a more conscious perspective. But there is so much to gain. If he starts overcoming this physical pain and difficulties, he will pass a very important turn on the path to reaching the truth. Let's see, will the cactus completely wither, or will it recover again?

Well, what does David need to learn from this test that makes it impossible to understand? Meaning, wouldn't David finish faster with the help of others and concentrate more on lessons and learn more? Actually, the logical thing should be this, but the old man was thinking something different. So, what was the truth that we couldn't understand but he saw or knew?
What was going through the old man's mind was this:
Firstly, for a person to reach the truth, they must be able to find the truth, and to find it, they must be free from all bonds and be liberated. Individuals who are not free cannot think freely, and the things they are attached to negatively affect their analytical ability because their priorities will be their attachments. The analysis done based on priorities would only be their individual truths, which is the exact opposite of social and communal reality, the thing the old man has been emphasizing from the very beginning: replacing selfishness. Okay, but he could simply explain this; why did he feel the need to put him through such a test?
If we think David was smart and could easily understand, we are mistaken according to the old man. Because, according to the old man, freedom is not something to be internalized intellectually but something to be lived freely; external factors affect it greatly. Because emotions are more dominant characters than logic and reason. The fact that they are more dominant is clear evidence of their greater impact. Indeed, his own experiences and the experiences with his students had shown this to him countless times, perhaps hundreds, maybe thousands of times.
Actually, let's test whether the old man is right about this or not. Does the person who does everything the boss says at work do it because the boss is always right, or to avoid conflict and problems with him? Now, let's classify to understand how these types of people are affected by their emotions. A portion simply does everything said just to avoid getting fired; this class of people is called slaves to their emotions in common parlance. Another portion says, well, it's his job, his money, I do what he says. Some say, I speak the truth and do the right thing. The principled correct approach is this, they say. What about the risk of being fired?
The subtlety here is this: the person who says it's his job, his money, takes the risk of not taking risks. Suppressing the reality that this course will not last and the company will go bankrupt, they produce short-term solutions. The other, although risky in the short term, wins in the long term. The first is the perspective of a person enslaved by fear, unable to be free. The other is the perspective of a free person liberated from the captivity of this fear.
So, David will need to confront some emotions like the captivity of needing help and the fear of failure or exclusion, and their captivity. Actually, if he could be talented or confident, the problem would supposedly disappear.
Perhaps we might be falling into this mistake: we think that if we possess all kinds of skills, talents, and faculties, we can be successful in everything because we are well-equipped. There is a difference between possessing equipment and being successful. This is just a materialistic perspective and a very flawed perception. Of course, equipment, skills, etc., are important, and we must learn them.

Perceiving knowledge is understanding through wisdom (hilm). We might get to this in later periods, perhaps we won't. Write this down somewhere and think carefully. Because becoming a possessor of wisdom happens the morning after awakening.
The real issue here is 'NEVER GIVE UP'.
If you never give up, you will reach the target according to your equipment, experience, etc., level, either in the short or long term. But if you give up, your equipment is useless.

David starts work under the shadow of his fears. The first day, he tries to figure out how to do it by examining the other cabins. He forms a plan in his mind.
The second day, he starts digging the foundation. Days 3, 4, 5 pass, then a week goes by. He stops and looks at the work he's done, but only about ¼ of the job is finished. His morale drops, his mind starts to collapse. Each passing day, he works with less efficiency and gets more tired. He reaches a point where he can no longer work. The old man comes to him and asks what's happening.
- I don't think I can do this. I've been working for about 2 weeks, but it's not working, I'm making very little progress.
- Okay. Take a few days off. We'll go somewhere with you tomorrow.
The next day, the old man and David come to the small pond in the middle of the cabins, and the old man says:
- Do you see that hill over there? The distance to its summit from here is exactly 22 km. The roads are very rugged. We will go there. Be careful on the road.
- Okay, sir.
- What do you think, can you walk that far? Isn't it quite far?
- Yes, it's very far, but I'll try.
David looks at the hill and thinks, oh dear, how far it is. He had never walked such a long distance before. He wondered if he could cover such a long distance.
The Old Man:
- What time is it now?
- It's 9:35, sir.
- Okay, let's go.
They set off with a few small bags containing some food and water. The old man doesn't talk much on the way. Occasionally, he asks if David is tired and suggests resting. David says okay or no need, and they take 3 breaks, finally reaching the summit. David is very tired, strained, but he has succeeded. He had walked such a long distance for the first time, and interestingly, when he first saw the hill, it seemed unreachable. Although he was drenched in sweat, he had managed to arrive and succeed.
The Old Man:
- What time is it?
- 20:15
- It's getting dark. We'll stay here tonight. Tomorrow we'll collect mushrooms.
After breakfast the next morning, they collect mushrooms and return to the cabins.
The following morning, the old man comes to Kumar's cabin and calls out for David.
David comes out:
- Yes, sir.
- Get ready, we're all going somewhere together.
Everyone in the cabins gathers.
The Old Man:
- What time is it, Kevin?
- 10:30, sir.
- Okay, let's hit the road.
They set off, walking, chatting, and joking, not knowing where they are going. Occasionally, the old man asks if anyone is tired and suggests resting.
No one is tired. After a while, they take a break for food and rest, then another break later, and reach the slope of a hill. David thinks to himself, this is harder than yesterday's slope. But the conversation makes the environment pleasant.
Finally, they reach a cabin. It's almost dark.
The Old Man:
- Young folks, are you tired?
- No, sir.
- Well David, in your opinion, was yesterday's journey more tiring or today's?
- Yesterday was very difficult; today I didn't get tired much.
- Why is that? The place we came to today is 6 km farther and more difficult than yesterday's. Plus, we arrived 1 hour earlier.

- I don't know, sir, but yesterday's place felt like it was twice as far.
- You've fallen victim to subconscious games. Before setting out yesterday, I showed you the hill. I emphasized that the path would be difficult, creating prejudice. We talked very little on the way. All these things created a perception in your subconscious. You both got more tired and covered less distance. Today, however, I didn't show the destination. We proceeded with lots of conversation and laughter. Both you tired less and covered more distance. Just like when building your cabin, prejudice, fear, and feelings like inability to succeed without help are hindering you, challenging you, and causing you to get very tired while doing little work. First, know that you shouldn't rush. Let your mind be clearer, focus only on plans and work. Control assumptions and emotions. This should be a principle to apply not just in the cabin work but in the test of life, and never give up. To fight the difficulties in our lives without wearing ourselves out and to make the right decisions, we need to break free from these chains. If you are not free, your life is captive to your fears, joys, sorrows, and anxieties. Fears turn into paranoia, joys into foolishness, sorrows into depression, anxieties into anxiety, and peace is shattered.
- Since meeting you, I have experienced considerable enlightenment. You must have sensed that I am very eager to find the truth. As far as I understand, mental clarity is indispensable for this work. Well, how will I reach the truth after all this? How will I find the right guide to show me the way?
- You will find that guide with reason (akl). Clarity is very important for mental balance. The most fundamental cornerstone for achieving and maintaining this clarity is overcoming prejudices.

- Prejudice blinds a person; fear turns into paranoia, and so on. If you are blind, you cannot see; if you cannot see, you cannot know; if you cannot know, you cannot think; if you cannot think, you cannot analyze; if you cannot analyze, you cannot reach the truth. The taboos that the global system tries to adapt us to are the most important triggers of this blindness.
Let's give examples of these. The majority of scientists provide scientific data as sources and explain everything with a formula. They claim that nature acts without exception within the lines of these formulas, and therefore, there is no creator. They report that Newton found the law of gravity and Einstein found the law of relativity. It's true, they found these laws. Well, who put the laws they found? If you ask this, this time they talk about the dynamics of atoms, claiming that all atoms act in an unerring order and move in the same way. Whereas the atom has no will, no consciousness; society has collective will and consciousness. For example, while one atom forms helium gas, the same atom forms iron. Humans evolved from monkeys, they say. When we look, not every monkey has evolved. If it were unerring as they understand it, every monkey should have evolved. Well, due to environmental conditions, they propose explanations like that. But they make theories based on claims and assumptions without knowing the content. Many issues like the healing of extraordinary illnesses that science cannot explain, some people seeing the next day exactly in their dreams. Whereas, there is a very simple logical explanation. There is a creator who put the law of gravity Newton found. There is a creator who put the laws of hydrodynamics. There is a mind, consciousness, and will that put all the laws of physics and chemistry. But atoms have no consciousness, mind, or will.
While scientists, who have consciousness, struggle to even comprehend and explain the precise orders of the planets in the vast universe, the process of the universe's expansion causing collapse with even a millisecond's decrease, or the possibility of explosion with a small increase, how is it possible for unconscious atoms of planets to move at this elliptical angle at this speed in this orbit without making calculations? Why doesn't the planet Mars stop somewhere else in its orbit? While it is scientifically accepted that even one of the billions of planets or one of its moons deviating just a few centimeters from its orbit or its speed decreasing or increasing by a few meters/second would drag the entire solar system, and even the galaxy, into chaos through the butterfly effect, is it possible for this millimeter-precise order to form by chance and remain in the ideal state by chance for billions of years? While human consciousness knows that even a simple flower will wilt if you don't water it, how can it expect the unconscious atom to establish and maintain this magnificent balance?
While conscious humans cannot make rain, unconscious water molecules rendezvous in the clouds and say, "Okay, on three," and have a parachute jumping party downwards? Who prepares the necessary lightning, the necessary ecological environment for them?

They cannot express the soul with Atoms; some do not accept the soul either, but mental illnesses have scientific medical academic departments. Until the 1920s, there was a scientific claim that nothing could come from nothing, and with another theory, space was infinite. Then they changed it with the Big Bang, saying the universe is expanding. Whereas, if they hadn't had prejudices against religion, they would have examined the Quranic verses revealed over 1400 years ago. ***In Surah Zariyat, verse 47: "And the heaven We constructed with strength, and indeed, We are [its] expander."***

Or if they had thought that creation could be possible, they would understand creation from nothing. Now, new theories are emerging like the universe consisting of only a single helium atom. They still haven't been able to understand. Of course, I appreciate their efforts. Because every effort, every work is a step towards the truth. But due to succumbing to the prejudiced blindness of some religious figures against science, scientists living with prejudiced blindness against religion have contracted the same disease. Even Einstein, whom they admire, said, 'God does not play dice,' indicating that no law of physics is coincidental. Known dice are coincidental with human perception.

Another perception is that Muslims are infidels and barbarians. We listened to them, read the book they called the Gospel. ***MATTHEW 28:19-20 TCL02 "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age****."*

Meaning, Messiah Jesus stated that he is the Son of God. That wasn't enough; he also declared the holy spirit as god. Now, if there are 3 gods, which one is the superior of which? If any one is the superior of all, then those who take orders cannot be god, because a god taking orders from another means its will is limited, which contradicts being god; can you imagine a god who cannot do what it wants? This is unacceptable. I promise you paradise. We died, we were going to paradise, sorry I promised you, but my father didn't give permission. Then why should we believe in you? We should believe in the father. The paradox of the matter is this: The son of the one who is god is also god. Whereas, if you convey what your father says, you can only be a messenger. Here is the book of the Muslims they called infidels and barbarians. In one of the Quranic verses, ***Nisa / 171: "O People of the Scripture, do not commit excess in your religion or say about Allah except the truth. The Messiah, Jesus, the son of Mary, was but a messenger of Allah and His word which He directed to Mary and a soul [created at a command] from Him. So believe in Allah and His messengers. And do not say, "Three"; desist - it is better for you. Indeed, Allah is but one God. Exalted is He above having a son. To Him belongs whatever is in the heavens and whatever is on the earth. And sufficient is Allah as Disposer of affairs." desist. For your own good. Because Allah is but one God. Glory be to Him, He is far above having a child. Whatever is in the heavens and whatever is on the earth belongs to Him. And sufficient is Allah as a Protector****."***

Meaning, the explanation that Messiah Jesus, who is actually a very beloved servant and prophet of the Creator, is the son of the Creator, its stipulation under the name of the Gospel as if it were a Verse, and the contradictions that having this belief would create, is it aimed at completely distancing from the true faith, as intended, and bringing another volunteer small fish into the capitalism system where there is no afterlife and the big fish eats the small fish, and swallowing it?

So, are we going to be the small fish caught on the hook, or are we going to enter the search for the true Messiah Jesus and take the path towards freedom and truth? See how the global perception makes Christians enemies to Muslims, and Muslims to Christians. While the prophet of Islam calls Jesus my brother, the Quran even calls them People of the Book. On the other side, some declare Christians infidels and spread terror. So, in short, we cannot go towards the truth with the perceptions and prejudiced blindness presented to us, David.

*If you want to journey towards the truth. My final word to you before your journey will be "****wake up Neo****"*

*****END*****

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